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version in the commonly printed text, which version it yet mainly follows<sup>1</sup>, and still more the fact of its being interspersed with the notes of Caspi, make it probable if not certain, that it is translated from a Hebrew MS., which slightly differed from our text.

At the conclusion of the commentary and super-commentary on Exodus occur a few blank pages, then the MS. finishes with the commentaries, in a Latin version, and one after another, of R. Saadya Gaon and of Ibn Ezra on Daniel x-xii, thus forming with the previous matter a curious conglomeration.

The translator "Methrydates" is no doubt identical with the Flavius Mithridates who towards the close of the fifteenth century rendered many Hebrew works into Latin<sup>2</sup>. It is, however, a new point, I fancy, to find him among the translators of Ibn Ezra.

M. BERLIN.

### SYMPATHY WITH THE BRUTE CREATION.

As the Holy One, blessed be he, hath compassion upon man, so hath he compassion upon the beasts of the field. As it is said in the text:

"When a bullock or a sheep or a goat is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made by fire unto the Lord<sup>3</sup>."

Furthermore it is said:

"And whether it be cow or ewe, ye shall not kill it and her young both in one day<sup>4</sup>."

And as the Holy One, blessed be he, hath compassion upon the beasts of the field, so is he filled with mercy for the birds of the air. For it is written: "If a bird's nest chance to be before thee in the way<sup>5</sup>."

*Midrash Rabbi Deut.*, VI, 1.

<sup>1</sup> For information on the two Recensions of Ibn Ezra's Commentary, see Dr. M. Friedländer, *Essays on the Writings of Ibn Ezra*, IV, p. 148 ff. (cp. p. 151, כריית, and beginning of our first quotation above); and on the super-commentary of Caspi, *ibid.*, p. 231 ff.

<sup>2</sup> On this Mithridates see Steinschneider, *Die hebräischen Uebersetzungen des Mittelalters*, pp. 492, 922, 930, and esp. 985 and the references there given. Cf. *Hamaskir*, XXI, 111, where a list of Mithridates' translations is given.

<sup>3</sup> Lev. xxii. 27.

<sup>4</sup> Idem, 28.

<sup>5</sup> Deut. xxii. 6.

“And whether it be cow or ewe, ye shall not kill it and her young both in one day<sup>1</sup>.”

Since the necessities of man require the slaying of animals, the Torah has minimized the pain to be inflicted upon them, and it has prohibited any act of unkindness in the mode of procedure. The prohibition, “And whether it be cow or ewe, &c.,” is explained by tradition to forbid the cruelty of killing the young in the sight of the mother; for the principle of “sympathy with the brute creation” is here involved in no small degree, in that the love and compassion of the mother for her young is implanted in the feelings of the dumb nature as in the human heart.

*Maimonides, Guide to the Perplexed, Part III, Chap. XLVIII.*

Saith Rabbi in the name of Rab, “It is forbidden to man that he should taste of aught until he hath given food unto his beast; as it is said: ‘And I will give grass in thy fields for thy cattle.’ And afterwards it is written: ‘And thou shalt eat and be satisfied<sup>2</sup>.’”

*Talmud Babli, Gittin, LXII, A; Idem, Berachoth, XL, A.*

“Now Moses was keeping the flock of Jethro his father-in-law<sup>3</sup>.” God tried him as a shepherd as he tried David, of whom it is said: “And took him from the sheepfolds<sup>4</sup>.”

David kept back the sheep from the lambs, leading forth the lambs to the pasture first, in order that they might eat the tender grass.

Then he brought out the sheep, that they might eat of that grass which was neither fine nor coarse.

Then made he the strong amongst the sheep to eat the coarse grass. Then said the Holy One, blessed be he: “He that knoweth to tend the sheep, each one according to its need, let him go forth and tend my people<sup>5</sup>.” And Moses was tried in this wise. Our Rabbis say: “When Moses was keeping the flock of Jethro his father-in-law, in the wilderness, a kid fled from him, and he pursued it. As he followed he chanced upon a stream of water, to which the kid had run to drink. When Moses had overtaken it, he said: ‘I knew not that thou did’st thirst after the brook. Behold, now thou art weary.’ And he lifted it upon his shoulder and so went his way.

“Then said the Holy One, blessed be he: ‘Great is thy tender kindness for the sheep; as thou livest, shalt thou tend Israel my flock.’”

*Midrash Rabba Exodus, II, 2.*

<sup>1</sup> Lev. xxii. 27.

<sup>2</sup> Deut. xi. 15.

<sup>3</sup> Exod. iii. 1.

<sup>4</sup> Ps. xxviii. 70.

<sup>5</sup> Ps. lxxviii. 71.